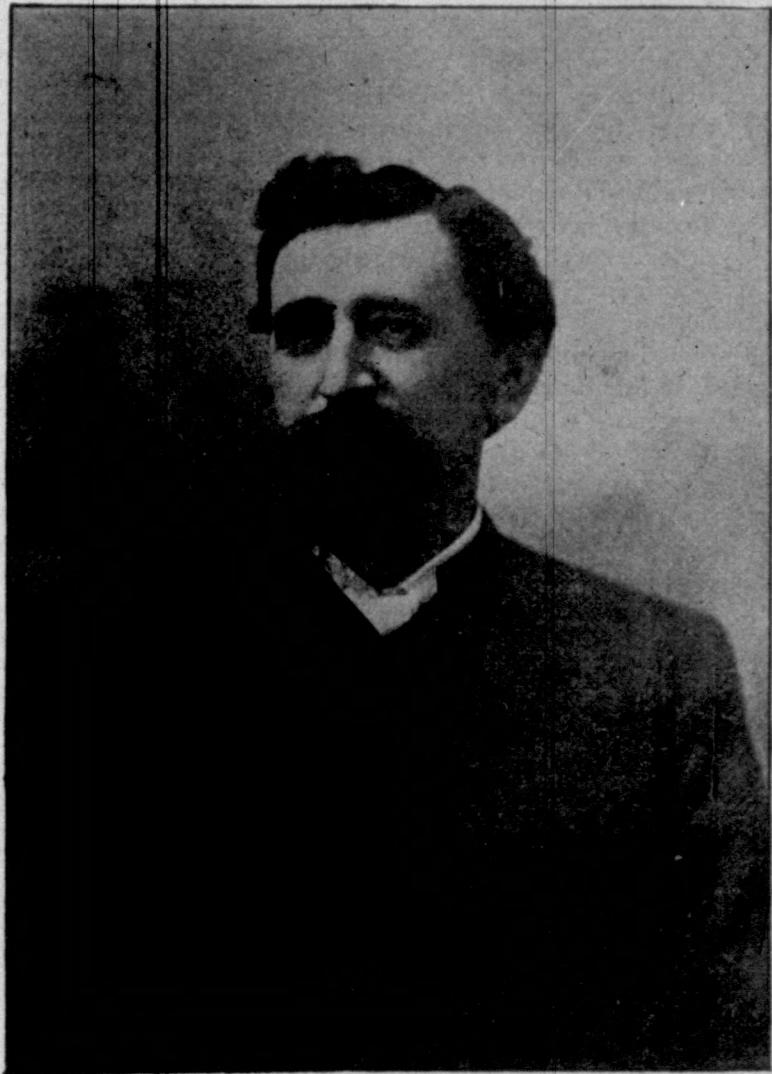


# THE BAPTIST.

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REV. ZACHARY TAYLOR LEAVELL, D. D.,

Born August 30, 1847—Died Aug. 12, 1904.

**"Our Young People."**

(Paper read July 31 at The Delta Workers' Conference, Ruleville, Miss., by Thornton Mortimer)

Will it be fitting to the subject to say that our young people can be helped further by following, analytically, one word of five letters, watch? May I ask you what each letter in this word, watch, stands for? Here is my explanation: w stands for watch, a for aid, t for teach, c for check, h for help. These letters, you see, make the word watch; then, watch, aid, teach, check, and help are five pillars upon which it is safe for our young people to build their structures of usefulness. Matthew uses the expression "watch and pray," Peter uses the expression "watch unto prayer;" then with these two expressions before us, I am ready to assert that the word watch is of equal importance to the word pray. In fact, a man must be watchful before he can be very prayerful, if not, why the expression "watch unto prayer?"

What is to be watched? everything, especially the first personal pronoun, Mr. "I"—have you met him recently? if not, let me give you three prominent characteristics of this gentleman, independent spirited, proud, and self-willed. It seems to me that the declension of the personal pronouns illustrates how prone we are to watch the second and third persons and dwell upon them only in the singular and plural numbers. Unless we watch Mr. "I" very closely, there is a great probability of introducing into English the dual number, thus borrowing from the Greeks. After all, we are grown up pupils in the great school of life, or ought to be, judging from some of our advantages, and I fear we, like when we first learned to decline the first personal pronouns, do not keep ourselves watching, or declining the first person, Mr. "I" very long.

Taking the word, aid, whom are we to aid? Is it "I?" or "You" and "He," the second and third personal pronouns. Would you be surprised, if our legal dues were handed out to us in judicial form, that the legal profession would be very remunerative? Some of us might take sometime off in employing the best legal aid to quash the charges in the Circuit Court of Morals, or to demur them in the Chancery Court of Ethics, and later have the lower court's action affirmed by the Supreme Court of Watchfulness, not of Mr. "I" but of Messrs "You" and "He."

What is to be our text book in teaching, or developing, our young people? We must first go through the kindergarten of the Bible. Whether we are to be taught by the word, or sentence methods is immaterial just so we obey the teacher. Some one might raise an objection by asking, are we to quit our professions and all take up the task of teaching? This great text-book, the Bible, requires us to use our professions in this great plan of teaching, whether it be by leading the five-year-old pupil out into a new world, or placing the cost mark upon goods, or trying, in vain, to find the bottom of this delta dirt by

following a lone star plow, or cooling a feverish brow, or pleading at the bar of justice, trying to steal away the technical hearts of stern judges, or weaving a seductive story into the honest hearts of a well-chosen jury—all these different professions are our text-books to use in our daily teaching.

What are we to teach? I would say the compound personal pronouns, ourselves. It being necessary to check engines, likewise it is necessary to check ourselves. It is said to be a thrilling sight to take a spy-glass on the coast of Mass., looking out upon the restless Atlantic for fifteen miles, or more, to see a ship coming into sight of a light house, standing fourteen miles out in the waters. This light house referred to has stood the storms of the sea for 206 years and it has stood as a warning sentinel to the pilots that there is a fearful rock at its base, which must be shunned and that the speed of the ship must now be checked as they enter the harbor with their cargoes of life and freight. So with Christians, piloting the ship of life across a stormy sea of worldliness, we, with our cargoes of useful freight and valuable lives on the deck of life, must see the light house, radiating the rays of check as we approach the harbor of safety.

How are we to help? By giving our time, our influence, and our means. You have been told already, in the conference, how much we are to give, not less than the tenth. We are tenants. In this delta a man is not required to give more than the fourth for the rents of the lands. You may know what heavy penalty the laws of Mississippi impose upon one who sells that part of the rents which does not belong to him. Yet how often, when our Christian rents are due, we keep back part that is not our own. It strikes me that some of us are taking too great risks. Had you stopped to think how rich some of us might be today, if we would turn back the tithing due. Perhaps our Master has seen that we can't be trusted with a big amount is the reason why we have no more of this world's goods. Then, to sum up, I repeat that our young people can be developed by one word, watch, which, in the way here used means watch, aid, teach, check, and help.

**Ought Pastors Charge For Circulating the Denominational Paper Among Their People?**

BY D. Y. BAGBY. (IN STANDARD.)

1. Among all the well riden public men, the pastor certainly has his share of free work, and many a one feels that he has far more than his, reasonable share. Because he is preacher, and does not make money the object of his life, and work, many, very many, impose upon him. It is certainly not the intention of this article to impose more free work upon the already over-worked pastor, and the above caption is not intending to hunt up more free work for the pastor, but it is the desire of the article to point out the mutual assis-

4. I BELIEVE THE PASTOR SHOULD NEVER CHARGE COMMISSION ON THE SUBSCRIBERS HE TAKES AMONG HIS OWN PEOPLE.

With such an assistant as the editor is, shall the pastor cry to him, "Pay me, and I will let you help me do my work." Let

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2. WHAT IS THE RELATION BETWEEN THE DENOMINATIONAL EDITOR AND THE PASTOR?

This question asks a careful study, and requires an impartial answer. If each pastor properly answers the question, gracious and permanent good is sure to result. It needs no argument to prove that neighboring pastors should be on the most intimate terms, and the closest cooperative helpfulness the one to the other.

While interests are identical, yet their fields of labor are not just the same; and while their work may intermingle somewhat, yet they need never conflict in interests or in work. But it is not so with pastor and editor. The pastor's field must be the editor's field, and the class of work of each should never hinder, but ever help the other. Thus pastor and editor should be ever on the most intimate terms, and the closest of friends. They should be nearer each other than are even adjoining pastors. The editor's counsel and advice, his consolations and comforts, his doctrines and guidance reach every fireside (or ought to) in the pastor's entire church. Oh, what a help a consecrated editor may be to a pastor! His assistance to the pastor is simply incalculable, so far-reaching is it. If any one within the reach of the paper's influence has a good thought of comfort for the bereaved, a warning for the erring, a word of cheer for the discouraged, or a suggestive thought of how is best to do things, the editor gathers 't all up, prints it in permanent form, and hastens with it, fresh and warm, and drops it in the homes and hands of every member of the pastor's fold. What a helpful friend to the pastor the editor is! Do we properly appreciate the brain-fagging and nerve-trying labors of our dear editors anyway? Thus we are naturally led to see that

3. THE DENOMINATIONAL PAPER IS AN EXCELLENT ASSISTANT PASTOR.

Whatever the wisdom of the denomination is able to say or write, the editor gathers it, and, as a faithful newsboy lays it before the entire membership of the pastor's flock. Whether this wisdom speaks upon missions, Sunday-school work, young people's work, the prayer-meeting, pastoral support, or whatever of Christian work, the editor, ever-ready to serve the pastor's best interests, hastens with the news, advice or comfort to help the pastor's every member. Where can the pastor find a better friend? In what way can one man assist another more than the editor aids the pastor? Helpful in everything; hurtful in nothing; why should not the pastor regard the editor as his best friend? We now come to the point of this article, and that is,

4. I BELIEVE THE PASTOR SHOULD NEVER CHARGE COMMISSION ON THE SUBSCRIBERS HE TAKES AMONG HIS OWN PEOPLE.

With such an assistant as the editor is, shall the pastor cry to him, "Pay me, and I will let you help me do my work." Let

a few thoughts be suggested along this line:

(1) Many pastors will not keep the commission themselves, but they return it to the subscribers. This works sad havoc to the paper, sooner or later; for when said pastor leaves that field, no other agent for the paper can do any work in that community, for just as soon as the people have to pay full price for their paper, they will either stop taking it or forever feel sore towards the editor. A pastor seriously damages both paper and editor when he deducts his commissions.

(2) Nothing cuts the heart of a pastor much more than to accuse him of "preaching for money." Then why should we make the same accusation against the editor? The fewest of preachers can continue preaching the gospel, if they are not paid for it; neither can the editor run his paper without money; and let me remind you there are but the fewest who are getting much better paid than the average pastor. Running a denominational paper is not a gold mine. It costs money to run papers, and we cannot show our appreciation of our editor's labors better, nor do him a greater favor, than by keeping our subscriptions well paid ahead.

(3) When the pastor works for the paper, he is doing the very best work for himself. A far larger percentage of the children, where the paper is taken, will be converted and brought into the church, than from homes in which the paper is not taken. In numerous and in likely the great majority of instances where children wander into other denominations, or are never converted at all, it is in the homes where the denominational paper is not taken.

"Train up a child in the way he should go, and when he is old, he will not depart from it." This is eminently true in the point under discussion. Pastors, if you want to see the children of your members follow their parents, see that every child has weekly access to your denominational paper. You are doing a far reaching and mighty work for not only yourself, but for your denomination, in the years to come, by planting your denominational paper in every home of your fold. You should bend every energy to see that it takes deep root downward, and bears fruit upward, to the eternal glory of God, and the strengthening of your hold for good upon your people. Short sighted and unwise indeed is that pastor who fails to feed his flock upon the rich food to be found in the denominational paper. Practically all the contents of the paper is the richest cream of thought which the brains of the denomination can produce. Much of it is valuable, and some of it is so rich and creamy that it is practically invaluable. Negligent indeed and non-feasant in duty is that pastor who starves his flock from such rich, verdant and copious pasture. God grant that pastors may see and appreciate to the full the great importance of this point. Verily, that pastor who works the most successfully for the paper among his

people, does the best work for himself.

Directly does this point lead to

(4) All things else being equal, that pastor, who does the most for his denominational paper, is the most successful. His people keep step in the line of battle far better; the stragglers wander out of ranks far less, and, generally, his people keep up with the procession on all denominational lines, if the paper is taken and well read, in all the homes in the church. What a joy it is to the pastor of a church in which all members take and read the denomination's paper! As a matter of choice, I should prefer to pastor a church of but 200 members if all of them took and read the paper, rather than pastor a church of 500 members with none of them taking it. More work would be done by the smaller church, both at home and abroad, for all the members would be both alive and awake upon all points of denominational work and interests. The people would be posted all the time upon the various needs of all departments of denominational work, and joyous indeed would it be for the pastor to take the needed collections, for the various lines of Christian work fostered by the denomination. Happy indeed is that pastor whose people subscribe for and read the denominational paper; then help the brother editor plant his paper in the homes and hearts of our people.

Navasota, Texas.

**Just Below the Line.**

"Most people live just below the line." Is this a true saying? Some one else has called attention to the myriad of troubled and anxious faces to be met constantly along the thoroughfares, and the scant number of really sunshiny folk who beam upon passers-by. Even the young people sometimes carry fretful or unquiet faces.

But the search for others' failures is a most unprofitable quest. It may not be unsuccessful, to be sure. We shall find what we seek in this direction, but shall we be gainers thereby? Nay, verily! Our concern is with ourselves. Do we live just below the joy-line? Are we "a pretty good sort on the whole" as to cheerfulness, but do we just miss being joyous? Then let us lift up the life to the line. If we are just below, then let us have courage to undertake the ascent to that lovely line of life—the joy-line. How much our Lord has spoken unto us that our "joy may be full." Let us not miss the measure nor the mark that he has set for us and will lift us into.

**Some Noted Missionaries.**

Adam never dies Yet, he did die, and "brought all our woe." And he fathered a world, although a fallen one, and some, in pride, owned him thus, despite the garden episode. Yes, 'twas his mission to precede us all—a race, in which God works out His own purposes.

Another came and told the world of coming down and that all, unrepentant, would die; but they believed him not and laughed. Yet, on he worked, discharging his mis-

sion, and an ark rode the flood and kept seed, when it pleased God to wipe out the race. But the race grew again, and we applaud Noah's mission. Another came—the Faithful's father—a folk, keeping God's oracles and presenting types of "the Lamb." A great mission: To father a people the most religious of earth.

And Moses "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," and lifted a yoke of bondage and brought glad liberty to a race of three millions of souls.

And others dot the tide of time, about some of whom, my quill my norate on a future occasion. Great missionaries! God sent!"

J. E. PHILLIPS.

**To the Sisters Of the Lebanon Baptist Association.**

DEAR SISTERS:

This is to inform you that the beloved vice president of Woman's Work of our Association, Sister H. B. Stapleton, of Hattiesburg, will remove to the far west in the near future. In a letter to me she expresses in pathetic tone her sorrow and regret at having to leave us and the work in which she is engaged, and requests that the work assigned to the sisters of preparing and sending the several boxes to our frontier missionary be carried forward. I trust that her request will be complied with, for Jesus' sake.

I bespeak for you all as well as for myself our heartfelt sorrow over the loss we will sustain by the removal from us of this noble, intelligent, Godly woman. She reminds us so much of those pious women of whom we read in the Bible. Those who followed the dear Savior and ministered unto him of their substance. God's will be done. May He whom she serves so faithfully bless her and comfort her, and may His benediction rest upon her and upon her loved ones in their new home in the far west, and may her be "the path of the Just that shineth more and more until the perfect day."

O. D. BOWEN, Mod. Lebanon Ass'n.  
Ellisville, Miss., Aug. 10, 1904.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

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## Church News.

Pastor J. E. Thigpen began a meeting Tuesday at Magnolia.

Since last report three others have joined the Moss Point churches, making in all 38 additions. Good.

Rev. J. R. G. Hewlett has resigned the care of the church at Cleveland, to be effective at the close of the year.

Rev. S. G. Cooper, of Canton, has assisted Rev. J. G. Hewlett in a meeting of ten days at Cleveland. There were 11 accessions.

In our news column last week, we stated that Rev. J. W. Steen was pastor at Hickory Ridge. We should have said that Rev. S. Morris is pastor there.

Rev. R. S. Gavin is meeting great encouragement in his work at Bessemer, Ala. A great many members have been received since his pastorate began and baptisms are quite frequent and regular.

Rev. W. S. Allen has just closed a very gracious meeting with his church at Norrowood, La. Rev. W. J. Bolin, pastor at Baton Rouge, did the preaching. As one of the results of the meeting five were added to the church. Bro. Allen is a Mississippian only loaned to Louisiana for awhile.

The Union church near Denver, Mississippi, began her protracted meeting July 16th, continuing six days, Dr. B. N. Hatch, Summitt, Miss., doing the preaching. The perceivable results of the meeting were ten accessions to the church—and her membership strengthened in all manner of Christian work. To God be all the glory. This should have appeared two weeks ago, but was mislaid in our office.

## Revived Again.

Bethel, where Dr. J. B. Gramrell used to preach, where G. W. Smith preached, where Hubbard labored, and where Hill strove for the salvation of lost souls, is revived again and nineteen happy souls are saved by grace, three others joining by restoration, and one by letter, making twenty-three in all.

Bro. W. F. Roberts of Grenada, did the preaching and did it well. We commend him to the churches as being specially helpful in revival services, as well as to their pastors. Pray for us in our labor for Him.

J. W. FIELD.

Aug. 11, 1904.

## Great Meeting at Silver Creek, Pike County.

The best meeting I have had for some years, was held at Old Silver Creek Church in Bogachito Association. The preaching was done by Eld. J. R. Farish of Meridian, and who was pastor of this histor-

ic church twenty-three years ago. The people came for 15 miles around, and Bro. Farish did some fine preaching, which resulted in a general revival among the saints and seventeen baptized and one restored.

Bro. Farish secured forty subscribers for "The Western Recorder," and some renewals for THE BAPTIST.

It was a great meeting. Bro. Farish is in his 70th year and preaches now with his old time vigor. It is a blessing to any church to have Bro. Farish to visit it. May God bless and direct Bro. Farish many years yet.

J. H. LANE.

## A Good Meeting.

On the first Sunday in August the Baptists at Loakfoma began their meeting. The preachers present were T. D. Wallace and myself. We had a good revival and the results of the meeting are "the church is revived, seven of our bright boys professed Christ, an old lady and a young lady, who will be a star for Christ. Two joined by letter, making in all eleven. We have called N. B. Wallace to serve as our pastor next year."

B. F. WALLACE.

## Some Meetings.

At Silver Creek, Lawrence County, I assisted Bro. T. J. Moore in a week's meeting with fine success. Sixteen united with the church, and thirteen of them were young men. Bro. Moore is quite an accession to the ministry in South Mississippi; he is humble, wise, and consecrated to the work committed to his care. It was a real pleasure to me to preach to the saints at Silver Creek church. I was pastor there nearly twenty years ago.

I baptized eight at Seminary on 6th Sunday as part of results of our protracted meeting there, in which Bro. Culpepper was my efficient helper. At the 11 o'clock service another young man joined and I baptized at 5 o'clock evening, and at the night service still another young man joined who is to be baptized later. The youngest daughter of our beloved T. E. H. Robinson is also awaiting baptism.

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Last week I preached at Indian Springs, Perry County, for my life-long friend and brother, R. N. Davis. That church was organized by our esteemed brother, L. E. Hall, and followed in ministry by Brethren Robinson, Finley, Rogers and Davis. The church was thoroughly revived and the many expressions of gratitude to God for my coming filled my heart with joy. One brother offered me 10 acres of land, and fruit trees to set one acre, to move into his immediate neighborhood. This I very much appreciate, but my allegiance is to my "first love" viz—Collins, Salem and Seminary—no better people in this round world. We had eleven accessions at Indian Springs. Pastor Davis baptized six on last day of meeting. The ordaining of Bro. Bullock to the deaconship was the last, impressive service of the meeting.

I was amply remunerated for services at both Silver Creek and Indian Springs.

T. D. BUSH.

August 18,

## Help Distribute State Minutes.

I desire to know the most convenient express office of the clerk, moderator, or of some one else who will interest themselves in the matter of distributing minutes of the Hattiesburg Convention among the churches of the following associations, and I will place minutes in their express offices free of cost to them: Aberdeen, Bethel, Calhoun, Central, Chickasaw, Choctaw, Harmony, Lauderdale Co., Liberty, Louisville, Magee's Creek, Rankin Co., Sipsey, Tombigbee, Trinity, Ebenezer and Octibeha. A bundle of minutes containing the number falling to these associations is too heavy to go through the mails, and unless this information is furnished, I cannot send minutes. Minutes belonging to all the other associations have gone either to the moderators or clerks according as they live convenient to express offices.

Brethren, call for them and distribute them among your churches. Individuals wanting minutes can get them by applying to me at Hazlehurst.

JOHN P. HEMBY, Rec. Sec. Con.

An old minister of Scottish birth arose on a certain Sabbath morning, as was his custom, to preach to his usual congregation. He had not proceeded far into the subject, however, when he evinced a feeling of grave unrest, which developed ere long into facial and bodily contortions, quite unbecoming a person in his position. Finally, when he could contain himself no longer, he burst out with: "Brethren, the Word of the Lord is in my mouth, but the Devil's in my breeches." It had so happened that on that morning he had donned for the first time that season a suit of clothes which had hung for months in the garret and in which the hornets had built themselves a nest.—Ram's Horn.

## The Sexual Differences.

The first and most patent fact in the family is the difference in the sexes. Out of this difference the family is created; in this difference the family finds its sweet and sacred bond. This difference is not merely physical and incidental; it is also psychical and essential. It inheres in the temperament; it is inbred in the very fibre of the soul; it differentiates the functions, it determines the relations between man and woman; it fixes their mutual service and their mutual obligation. Man is not woman in a different case. Woman is not man inhabiting temporarily a different kind of body. Man is not a rough-and-tumble-woman. Woman is not a feeble and pliable man. This essential difference in the sexes is the first and fundamental fact in society, which is but a large family.

These twain are not identical. They do not duplicate each other. Man is not an inferior woman; woman is not an inferior man. They are different in nature, in temperament, in function. We cannot destroy this difference if we would; we would not if we could. In preserving it lies the joy of the family; the peace, prosperity and well-being of society. If a man attempts

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woman's functions, he will prove himself but an inferior woman. If woman attempts man's function, she will prove herself but an inferior man. \*\*\*

This distinction between the sexes—inherent, temperamental, functional—is universal and perpetual. It underlies the family, which could not exist if this difference did not exist. It is to be taken account in all social problems—problems of industrial organization, religious organization, political organization. Should society ever forget it, it would forget the most fundamental fact in the social order, it ought immediately to remedy the evil. Tear up that old Baptistry and regardless of cost build one that is what it ought to be. If the money cannot be had otherwise sell the pulpit chairs, the pulpit and the organ and build the Baptistry right.

When a plan for a new church is submitted we ought first to see about arrangements for baptizing. Why do we bring the apostolic baptism into disfavor by awkward arrangements?—Alabama Baptist.

## Baptistries.

For centuries Baptists have been building Baptisteries, and it is strange that they have not yet learned how to build them right. Tho' one of the central things in their doctrine and worship, Baptist architects somehow manage to obscure, neglect, or mis-manage their arrangements for baptism. What ought to be one of the first, is generally one of the last considerations. That upon which money should be spent most lavishly is ordinarily a place for the unwise practice of economy. The result is that the ordinance designed to teach in one simple object lesson all the central ideas clustering around the atonement, is clumsily performed amid circumstances that afford scoffers an opportunity to scoff, and that bring the beautiful rite into disrepute.

In so far as this is true, our people have sinned. There is absolutely no excuse for the lumbering, noisy preparations usually preceding the administration of the ordinance. Why all this tearing up of floors, lifting of traps, and opening of hitching, creaky doors? Why the presence of the sexton in the pulpit at the most solemn hour of the service to pull, push, lift and slide things about? Why do people stand on pews, kick, scuffle and shuffle around trying to see the invisible baptism? It is because some building committee didn't know better than to put the baptistery below the floor and took care to make it as hard as possible to enter. We know of two or three baptisteries that are properly constructed. We know of dozens that are actually excruciating. One church had so much difficulty with its baptisms that they did their utmost to keep the time for the ordinance quiet to avoid disorder. Think of it! And all along the disorder was the fault of the church, whose false idea of building put in a miserable hole for a baptistery and whose false idea of economy kept it there.

Here are some principles to be always observed: Build the baptistery high—so high that when the minister is in it his head will be equally as high as it is when he is preaching. Let the bottom of the baptistery be on a level with the pulpit platform. The floor of the baptistery should have several depths to be used in baptizing people in varying heights. Did you ever see a bishop baptizing a little

## THE BAPTIST.

child whose head barely reached the top of the baptistery? Why could not that bishop have placed a second floor or box in the water and so saved that awkward situation? Again, make the baptistery so easy of entrance and exit that the services of lumber movers and trap openers may be dispensed with. Spare no money, time, or thought until you have fixed this right.

We marvel that our churches so universally and grossly mis-manage the ordinance of baptism. If a church finds itself inadequately equipped for this sacred duty it ought immediately to remedy the evil. Tear up that old Baptistry and regardless of cost build one that is what it ought to be. If the money cannot be had otherwise sell the pulpit chairs, the pulpit and the organ and build the Baptistry right.

## Event and Comment.

Rev. J. P. Culpepper will be in a meeting next week with Pastor Lane at Ossyka.

Attention is called to the advertisement in another column, of property for sale in Clinton, by W. T. Ratliff.

As an advertising scheme, Harris Business College is offering a few scholarships at a big bargain. Write them.

Rev. I. P. Trotter is in a great meeting with Rev. L. D. Posey at Society Hill. 1,000 present last Sunday and 7 additions.

Kansas and Nebraska are about equal in size and population. High license Nebraska sells over 20 times as much liquor as prohibition Kansas.

Over \$2,000 million spent in retailed liquor here yearly. If that trade was prohibited your share of gain in in cash customers would be hundreds to thousands dollars annually.

All criminal law is prohibition. It prohibits just in proportion as it is enforced—it stops murder and other crime so as to greatly decrease them. Largely in proportion as saloons are prohibited, crime will be prohibited.

We notice in The Alabama Baptist that Dr. W. B. Crumpton, Alabama's efficient Corresponding Secretary, has recently made an excursion into Mississippi, touching at Meridian where once he was pastor. Call again Doctor.

Roosevelt said that "man is a dangerous citizen who so far mistakes means for ends, as to be servile to party, and afraid to leave it." Liquor trade robs merchants, manufacturers, farmers and every honest business individually and collectively, of big money.

Henry Clay's father was a Baptist preacher, having been converted in 1776. His name was John and he was at one time pastor of the Chickahominy Church. Porter Clay was a son of John and a brother of Henry Clay. Porter became a distinguished Baptist preacher after removal to Kentucky.

Mrs. Nannie Hereford, of ripe age, died suddenly in her room last week near Deasonville. She was a sister of Dr. W. B. Burwell, of Ebenezer, and one of the noblest of women. She possessed a meek and quiet spirit in an eminent degree. It seems that earth is losing some of its brightest and best, but they do enter into rest.

The Western Recorder drops this practical observation: "A denomination without a denominational paper, would be unable to carry on effective co-operation in any line. It would be unable to undertake any great work. It would be unable to defend its principles or to propagate them effectively. It would engage in no forward movement. It could not maintain itself against opposition."

Bishop O'Connor, Catholic bishop of New Jersey, has published a ruling that hereafter only Catholics shall be allowed to sing in the choirs of his diocese. He holds that singing is a part of the worship in which only Catholics can participate. If all of our Baptist churches would have the reverence, good sense and backbone to rule out of the choir every person who is not converted and pious, it would be a long stride in the right direction.

The last issue of The Standard (Chicago) was an educational number, and full of good things. We were especially pleased with the emphasis placed upon "The common schools of the land." The tendency to a low order of morals in public schools was pointed out as a great danger to be reckoned with. This is a source of great concern to the parents. There is immediate need of throwing around our schools every possible safeguard along this line.

The American Anti-Saloon League is to hold its Annual Convention at Columbus, Ohio, this year. The dates are November 16-18 inclusive. The following is a partial list of the talent already engaged for this great meeting: Bishop Luther B. Wilson, of Baltimore; President of the League; Rev. George R. Stuart, of Tennessee; Congressman Charles E. Littlefield, of Maine; Rev. Louis Albert Banks, D. D. of New York; Rev. E. S. Chapman, D. D. of California; Hon. John J. Woolly, of Chicago; Rev. G. W. Young, D. D. of Kentucky; and Rev. Howard H. Russell, D. D. of New York. Arrangements are being made for reduced fare on the railroads for the Convention. Those desiring further information should write to General Superintendent P. A. Baker, 610. The New Hayden Bldg. Columbus, Ohio.

## THE BAPTIST.

## What If?

BY A COUNTRY PARSON.

This is the way it seems to me. In no way can I endure the thought of missing him when he comes—my Lord—my Savior. He said he would return. A thousand years may be for him as yesterday when it is past, or as a watch in the night; but for me the days have each the full quota of twenty-four hours, and the heart grows weary now and again, and—oh, I do so long for him, want him, need him! The many did miss him when he came, long since, by way of Bethlehem and the manger. On so slender a thread were suspended events momentous beyond human ken! As I read the story, following the footprints of the Son of God among the bypaths of yonder tiny land, it all seems so small; the chance of missing him so great.

And yet one would think that the very narrowness of place and people, their range of experience so circumscribed, tethering them within easy bounds, must have made it almost difficult to avoid fullest recognition of his identity, his mission, his power, and his love.

I have looked—as he looked—from Oli-  
vet's terraces down into Jerusalem. There at one's feet it lies, all wailed about with stone, set in its mountain fastness. There stood the temple; there the homes of men in that tangle of narrow streets. In those close confines how could they miss him? "O Jerusalem, Jerusalem . . . if thou hadst known?" So spake the Man of Sorrows, weeping that they had performed the task of missing him.

I have lodged in Nazareth. He dwelt thirty years. He opened to them the Scriptures of Isaiah as none other ever did. Grace he offered infinite; gifts without money, price, or reckoning. Only love on his part, need on theirs. There are still the blind and halt, still the sick of the body and of soul. Nazareth of today is proud of the distinguished role assigned her as are the custodians of any other sacred site (not to mention the lucrative business derived from endless streams of pilgrims and tourists.) Nazareth is "Christian" now—*save the mark!* Riotously, pugnaciously, factionally, "Christian." They "go in for" carpenter shops now—Messianic carpenter shops, with altar and oil painting where the bench of Joseph stood, and with black-robed priests in place of mechanics. Some devout Christians there are doubtless, some spirituality, but oh, why has not the impress of that peerless life remained even yet deep down in the very soul of Nazareth!

"And thou Capernaum, exalted unto heaven!" I have searched the lake shores for her remains. Her light is gone out, her very candlestick removed from its place. In her narrow streets the multitudes rubbed elbows with the Son of Man, her synagogue rang to his message of grace, her homes, blessed by his presence, were again and again made glad as disease and death fled at his entrance, making the place of his feet glorious. To Capernaum, Chorazin, Bethsaida, came many from afar

seeking the Christ and finding him where they who saw and heard him daily missed him altogether. How could they evade him? Whence this skill to avoid him? Masters in the art of escape. What weird atrophy of brain became epidemic in those strangely favored cities of that mountain mere; what blindness closed their eyes; what was it stopped their ears? Strangely illogical were their habits of mind that they, while witnesses of "most of his mighty works" could not, or would not, at least did not, add conclusion to premise so transparent.

Too trite for even a country parson to quote is that famed reply of Talleyrand to his great master's demand for proof in a word of the authenticity of Scripture, "Sire, the Jews." The parallels follow with compelling simplicity: Demonstration of the gospel? The triumphs of grace. Genuineness of grace? The redeemed. Evidence of Christianity? The church of Christ. Exposition of salvation? Experience of it. Cumulative with the remorselessness of love that admits of no evasion, guards every avenue of escape, that the encircling arms of God may compel the most restive to rest in tenderest embrace. How can it be evaded? It was a lonely bit of happening, but the lonely language of every day is the dialect we understand best. At the same table with this parson on shipboard, not a great while since, sat a petite young widowed mother and her small son. It did not take long for us to discover that she had no control whatever over that five-year-old incarnation of human nature. The seats certainly were not designed for his comfort. He was continually slipping off with the roll of the ship. His mother was mildly distressed (our distress lacked the modifying adverb, especially as he discovered and enjoyed our annoyance). He monopolized opportunity for conversation by a series of disappearances *sub tabula* to accompaniment of lamentations. His mother's helplessness appealed to me. I undertook to find relief. I changed seats with him, procured cussions to raise him, boxes, books, contrivances various—much to the amusement of the whole table. At last I produced a strap which I passed around his body securing him firmly to the chairback. Safe, comfortable, easy of adjustment, it was all that could be desired. A snarl from the little cub drew the attention of the whole saloon. The youngster squirmed and twisted until he could reach the buckle which he opened deftly, pausing before descending, to remark, "I guess I'll show you that I can slip off anyway!" And once more the *sub tabula* region received him. No, we did not laugh. I think the lesson appealed to strongly for levity. In it was embodied too surely the promise of the boy's future. The secret was out.

Yes, my boy, true, all true! One day, amid a crowd of men, He, who came to save us from falling, put it into words, "Ye will not come unto me." There is no danger of missing him except for this single cause. The voice of blind Bartimeus could not be drowned by the clamor of the

multitude. The appeal of the crucified robber could not be suppressed by circumstance. "WHOSOEVER WILL MAY COME."

## The Gracious Woman.

BY MARGARET P. BOYLE.

Centuries ago the wisest of men wrote, "The gracious woman retaineth honor," and the words are no less true today than when they were written. There is certainly no trait that should be more carefully cultivated by girls than graciousness.

In the first place it is a quality that can be acquired by any one regardless of wealth, education, or position. Gracious means courteous, friendly, agreeable, pleasant, kind, disposed to show good will. There is upon this terrestrial ball no girl who, if she tries, cannot be agreeable and pleasant. True, some of us have far more to vex us and many more causes for irritation than others, but no one has more than she can bear with patience and with a gracious smile. To the mistress of the most beautiful as well as the humblest home, to the woman with a profession, to the typewriter at her desk, to the girl behind the counter, to the servant at her "common round, her daily task," even to the laundress at her tub, comes the opportunity to be gracious. Graciousness is also the great friend-winner. A beautiful face will attract, but unless there is a generous, kindly spirit within the friends thus gained will not be faithful but will be easily lost. Wealth too may prove a factor in winning admirers, but eventually they prove only friends of the pocket-book.

Have you never known a woman with all good thing at her command who was yet so stiff and unbending or so patronizing and condescending that every one was repelled from her? Whereas, if she had possessed graciousness in one of its definitions alone that of a disposition to show good-will, she would have put the humblest on her own level and have been so filled with a kindly spirit that she would have been at ease with the greatest.

Sometimes I think people, young people especially, have the mistaken idea that to be gracious one must sometimes be hypocritical. For instance, a nice girl I know has an unfortunate disposition with respect to acquiring strong likes and dislikes. Whenever a certain lady who happened to be one of the disliked ones came in her way she found the young girl treating her rather discourteously, or, to say the least, ungraciously. When remonstrated with on the subject she would invariably reply that she was not deceitful, and, since she disliked this lady very much, she was not going to pretend by being pleasant that she was fond of her. It required many pleadings from a wise and loving mother to convince this maiden that the Bible not only teaches truth-telling but gives also the command, "Be courteous to all." This mother showed her daughter also that graciousness is not a mask. It is the whole life, and only the simple, unaffected, sincere, responsive woman is truly gracious.

As I write I have in mind just such an

August 18,

1904.

one, and I fancy that more than one of you who read will recall some one who seems a perfect example of the gracious woman. There are so many honors to which the twentieth century girl may aspire, since public life is offering places to her almost as cordially as to her brothers, that we sometimes fear she will forget that cleverness, education, beauty, and wealth all fade in comparison with a gracious womanhood which possesses the immemorial charm and always will.

The other day the wife of the governor of the State in which I live died very suddenly. The newspapers gave long obituary notices, telling how she and her husband began their married life in a simple way amid humble surroundings; how she was always patient, helpful, and sympathetic until her husband attained both wealth and honor. A list of the responsible and honorable positions that the lady had held in many charitable and religious organizations followed. But the keynote to all her popularity and success was found in the closing sentence, "Her whole life was devoted to scattering sunshine and helping others," an epitaph, it seems to me, worth striving for.

Just here there is a suggestion for the girl who is pining for something to do. One must feel sorry for her, for in this age when almost every one has a calling it is certainly a trial to have none, or at least no occupation to fill one's time and thought. But the girl who has nothing to do can keep busy scattering sunshine and helping others, thus becoming a gracious woman, and though she may never have dreamed of it, retaining honor.

But to scatter one must first absorb sunshine and be filled with a sunny spirit. Sometimes, it is true, the world seems hopelessly cloudy, but Robert Louis Stevenson, when so weak and ill that he could use only his left hand, the right being in a sling on account of hemorrhages, said:

The world is so full of a great many things  
I am sure we should all be as happy as kings.

And the majority of us are not such sufferers as he.

Centuries ago, geologists tell us, there grew in many parts of our land trees of great height. As there was no animal life to enjoy them their existence would seem to have been unnecessary. But they grew, absorbed the sunshine for many years, and died. With the lapse of time the fallen trees were buried quite out of sight, but the carbon they had gathered from the sun remained through all the centuries to give, in the form of coal, warmth and cheer to many a home. So the sunshine scattered by the gracious woman may long after she has passed away bring comfort and happiness to countless numbers—Young People.

## Hamburg.

Monday, August 8, we closed a nine days meeting. Our beloved pastor, C. L. Lewis, doing the preaching. The power of the Holy Spirit was manifest in every service until the end, notwithstanding the

## THE BAPTIST.

rains interfered some. Large crowds attended nearly every service, and the order and general behavior of the people was never better. So said the pastor. As a result of the meeting, 25 additions to the church, 17 by baptism, 8 by letter and restoration; nearly all grown people. Among them were some of the most influential people in the community. This church, with a pastor of Paul's order who declares the whole counsel of God without fear, and members with the Bible qualifications, who stand for the truths as are taught in God's word, things must come to pass. Surely this church appreciates the efficient services of their pastor as was shown by their making to him a free-will offering of \$29.15. We look for much good yet to come. To God be all the praise.

God bless THE BAPTIST.

R. F. FARR.

## A Good Meeting.

We began our meeting at Mt. Hermon, 5 miles east of West Station, on the 5th Sunday in July, continuing until Thursday following, in which J. E. Curry of Kosciusko, did the preaching and did it well.

It's a great source of inspiration to sit at his feet and hear him tell the old, old story of Jesus and his love, and salvation by grace, not of works. That sweetness and loveliness that characterize a true, faithful follower, was manifested at all times, and that boldness that has ever been inwrought in his life, enabled him to preach with power and demonstration, and God blessed his labors to the salvation of souls.

Such an awakening has never been known in that country. While it was in the midst of a holiness faction, he knocked out every prop, the structure fell at his feet, the foundation dug up and a great victory won for Christ. Visible results, 3 by baptism, 1 by restoration, and others yet to follow, the church greatly strengthened. We began our meeting at Zilpha on the 1st Sunday in August with prospects of a great meeting.

Was called home on Monday morning to the bedside of my afflicted companion, who is still lingering on the threshold. Brethren, pray for us.

F. R. BURNEY.

Huntsville, Miss.

## Reganton.

On the 5th Sunday in July, our church came together for a protracted meeting, with Bro. H. H. Webb of Roxie, to do the preaching.

The church has never heard such powerful sermons before. He preached the Gospel of Christ from the beginning. His sermons were clear, forceful, and delivered with great power. The church was greatly benefitted, and 9 joined by profession of faith, two others accepted Christ, but will join the Methodist. There are many other good things to be said about our meeting, but THE BAPTIST has cut our write-up down. Bro. Webb's wife was also present and rendered valuable service in the singing. Bro. F. N. Butler was also with us and his help greatly felt in the meetings.

Our prayers are with Bro. Webb and his charming wife, who is one of the sweetest characters I ever met.

Yours in His work,  
W. E. FARR.

Redbone, Miss., Aug. 8, '04.

## I Just Keep Livin' Along.

Some folks they just keep huntin' for sorrow,  
They sigh if they're right or they're wrong;  
But this day's as good as tomorrow,  
So I just keep livin' along.

I just keep livin' along,  
I just keep singin' a song;

There's no use to sigh  
While the sun's in the sky,

So I just keep livin' along.

When the Lord made the world, was I in it  
To give Him directions? He knew

I wouldn't know how to begin it,

Being nothing but dust by the road.

So I just kept livin' along,

And I can't say the Lord's work is wrong,

I never will sigh

While He's runnin' the sky;

I just keep a-livin' along.

I'm thankful for sun and showers;  
The Lord makes winter and May,  
And He'd hide all the graves with His flowers,  
If folks didn't weed 'em away.

So I just keep livin' along,

Still thankful for sunlight and song;

I know when it's snowin'

God's roses are growin',

So I just keep a-livin' along.

—Frank L. Stanton.

## Shoulder to the Wheel.

A woman, with a little boy driving, was stalled in the mud. A man saw her distress, hitched his horse to bush, put his shoulder to the wheel, and the team pulled out of the mud. The woman looked and spoke with a grateful smile. Application. Let every Baptist in Mississippi, who wants a broad sheet, 16 page paper, equal to the old established, Western Recorder, put his shoulder to the wheel, and make THE BAPTIST just such a paper. The Baptists of the State can do it. Only unite and push, and the result is certain. Do not complain; make the paper what you want it to be. Feed the pig in the pen and it will grow. More anon.

Fraternally,

A. P. COPELAND.

## The Comfort of God's Staff.

The shepherd's staff was the means for expressing the shepherd's will in guiding the sheep, and by it the sheep was led into the path which the shepherd desired. God's staff for us is the manifestation of His will, and those providences by which we are led in the path of duty when we are serving Him. When we come into a valley or darkness and sore trial, it is a great comfort to look back at the clear indications of God's will and leading which brought us to that place, and which we could not have disobeyed without forsaking what we believed to be God's path for us. We can say: It was God's leading that brought me into this place of darkness, therefore I will fear no evil. "Thy rod and thy staff they comfort me." —Rev. Albert A. Bennett.

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## Rev. Zachary Taylor Leavell, D. D.

This noble servant of the Lord fell asleep August 12, 1904. Having been born on August 30, 1847, he was nearly 57 years old. Pontotoc was the county of his nativity and also the scene of his boyhood days. His parents were Capt. James and Emily Leavell. He was one of a family of several children. In 1870 he entered the ministry. After his graduation from the University of Mississippi in 1871, he took a three years' course in the Southern Baptist Theological Seminary, then at Greenville, S. C.

After the completion of his Seminary course he became pastor at Dalton, Ga. This was the young preacher's first pastorate. Later he was pastor at Murfreesboro, Tenn., and then Columbus, Ky. He went from Columbus to Oxford, reaching the latter place on the first day of March, 1877. Oxford itself, a town of much culture, together with the student body of the University of Mississippi afforded him a large and fruitful field for the exercises of his splendid talents.

The tenure of his pastorate at Oxford was six years, from 1877 to 1882. He was out of the pastorate for two years during which time he rendered valuable service to Mississippi College as her financial agent. He then became missionary pastor of the weak, struggling church at Natchez. Here he rendered five years of the most telling service of his life. Under his able preaching and wise pastoral management our feeble cause grew and strengthened much. He resigned in Natchez in 1890 to accept the presidency of the Carrollton Female College, whose name was changed by him to that of Worthington Female Institute in honor of his mother whose maiden name was Worthington.

During the summer of 1894, he resigned the presidency of the Worthington Female Institute accepting the pastorate of the church at Clinton, the home of Mississippi, College, entering this pastorate in September. Here a sec-

ond great field was opened up to him in a college town, and nobly did he seize the opportunity and turn things to account for God and humanity. During his pastorate at Clinton, he also occupied the chair of Theology in the faculty of this noble old institution. Here his work among the young preachers will tell far and wide. They loved him and gladly received his instruction in the class room and imitated his example in his private walk.

During his tenure at Clinton and also at other times he did quite an amount of literary work, some of which appeared as articles in The Baptist Record and other papers, and some in book form. He ranked well as preacher, teacher and writer. His first book, Annals, was put on the market, and the edition not being large was soon exhausted.

There remain only a few volumes of this splendid little work on the market, and in a very brief time it will be out of print and cannot be had at all. The History of Mississippi Baptists from the Earliest Times is the literary work into which he literally poured his life. It is truly a great and valuable book for Mississippi Baptists. It is written in his own chaste, smoothly flowing, yet vigorous style. During the last few years of his life, he spent every spare moment when he was well enough to work, on this his masterpiece.

For seven years prior to his death, he layed in Jackson and served churches adjacent thereto, doing an unusually large amount of protracted meeting work, in which he was almost uniformly successful.

Last Lord's day all that was mortal of this noble brother was by loving hands laid to rest in the Oxford cemetery, to await the resurrection morn. Dr. A. V. Rowe conducted the funeral exercises. At the same hour a memorial service was held in the First Baptist Church, Jackson, for him, in which four addresses were made. Pastor Yarborough spoke first of Dr. Leavell as a Christian, Pastor Price of the Second Church spoke of him as a preacher, T. J. Bailey spoke of him as a servant of the denomination and Chief Justice A. H. Whitfield spoke of him as a college mate and friend. The audience was good and we feel that the exercises were profitable to all present.

On July 22, 1874, Dr. Leavell was married to Miss Julia Bass, of Rome, Ga., a daughter of Col. Nathan Bass, of Macon, Ga. Of this union there are two daughters, Misses Carrie and Anna May, both cultivated Christian young ladies. In addition to Dr. Leavell being a consistent Baptist anywhere and everywhere, he was a Knight Templar and a member of the Knights of Honor.

He was a member of the Board of Missions for twenty-nine years and of the Board of Trustees of Mississippi College for twelve years, and for several years recently Treasurer of the Convention Board. He was a many sided man, and hence eminently useful in the denomination.

There are many more things which ought to be said of this eminently worthy man, but we will leave at least some of these things for other pens to write.

The Baptist Union says: "In 1868, Rev. S. W. Titus, now 85 years old, organized the first young people's society, which was called the Young Young People's Covenant Band. So the movement appears to be 36 years old—a little older than some were thinking." The Journal and Messenger makes this statement:

"We notice that S. W. Titus, of Detroit, Mich., now 85 years of age, is credited with having organized 'the first Young People's Society' in 1868. We do not want to detract an iota from the honor due our aged brother, now 'eighty-five years young,' but when the writer of this paragraph became pastor of the First Baptist Church of Trenton, N. J., in April, 1868, he found such a society in existence, it having been organized under the ministry of the late Dr. Henry Miller, several years before. It held regular meetings, had fitted up and furnished its own room, and was, to all intents and purposes, as well as in name, a Young People's Society. It was a helper to the pastor when he entered upon the prosecution of special mission work, the organizing of a new mission and the erection of a house of worship for what has now become the Calvary Baptist Church of Trenton. The house built in 1869 still stands, having been removed to another part of the lot to make room for the beautiful stone church built on its site. At least one young people's society antedates that organized by 'Father Titus.' Perhaps there are others." Let us have more light.

On Monday p. m., it was the sad duty of the editor to run up to Pickens and perform the burial services of his esteemed aged sister and friend, Mrs. Bettie Beaumont, who fell on sleep in Jesus at the ripe age of 71. There we met Rev. C. T. Kincaid, pastor of the Baptist church, who assisted in the funeral exercises. A noble woman has gone to her reward leaving behind three children, two daughters and a son. She bequeathed to them the legacy of a good name. Our sympathy is with the bereaved ones.

The statement going the rounds in the papers that Bishop Potter of the Episcopal Church, New York, opened a new saloon with a dedicatory prayer, would be taken as a huge joke but for the fact that it is so well confirmed that it cannot be doubted. The wayward Bishop stood on a case of beer and delivered the prayer. Then those present sang the "Doxology." In the address which followed, the Bishop declared that the new saloon represented more progress in the cause of temperance than all the efforts of temperance leaders for fifty years. The Bishop seemed to take unto himself great comfort because this saloon was to be the "poor man's club"—to cajole to death his wife and children. This act leaves a very foul blot on the fair name of Christianity.

How easily and almost unconsciously do we condemn conduct in others which we ourselves practice and condone.

August 18,

1904.

THE BAPTIST.

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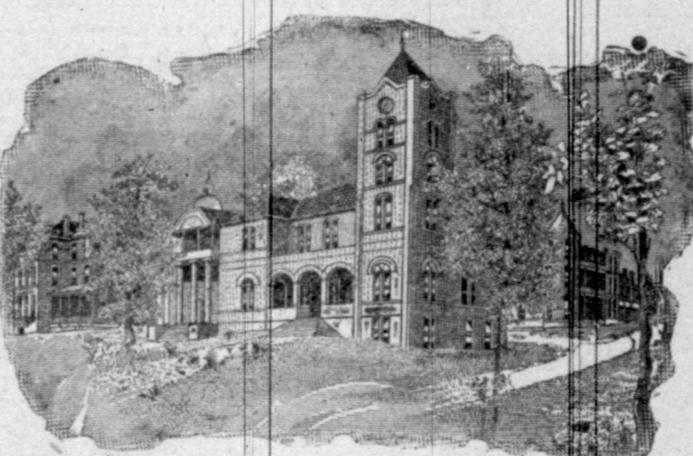
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BEST SHOE ON  
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Dining Cars... ALL TRAINS  
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GASOLINE ENGINESARE BEST FOR  
Cotton GinningI can only speak of the engine brought at you last fall in the  
highest terms. We find  
her to move with the regularity  
of a clock, a thing that we think  
very essential in making a good  
sample of cotton. As for safety,  
we think it far surpasses steam,  
and perhaps not more dangerous  
than the ordinary hand engine.  
It is simple and easy to learn to  
use, and believe it to only a question  
of time when they will take the  
place of steam engines.Rev. J. W. BURTON,  
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Send for catalogues, X, stating  
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Poor man! He can't help it.  
It's his liver. He needs a  
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G. P. A., New Orleans, La.Numerous thankful witnesses to its  
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Ala."Good for what it is recommended for."  
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Gives  
Quick  
Relief.  
Removes all swelling in a few  
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in six to eight weeks.  
Trial treatment  
is free. Nothing can be fairer.Write Dr. H. H. Green's Sons,  
Specialists, Box G, Atlanta, Ga.

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1889. 14 bankers on board of directors. National  
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TUSCALOOSA, ALABAMA.W. F. BOND, A. B.,  
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South Bound--Daily.

Stations.

	No. 2.	No. 4.
Lv. Mobile	7:00am	4:00pm
Orchard	7:27	4:27
Crusher	7:33	4:33
Semmes	7:40	4:40
Wilmer	7:57	4:57
Latonia	8:12	5:13
Brushy	8:19	5:20
Donovan	8:26	5:27
Evanston	8:35	5:35
Lucedale	8:41	5:42
Eubank	8:52	5:53
Bexley	8:59	6:00
Merrill	9:11	6:12
Leaf	9:28	6:29
McLain	9:42	6:45
Little Creek	9:47	6:50
Beaumont	10:02	7:04
Hintonville	10:23	7:26
Richton	10:40	7:44
Loper	10:58	8:03
Ovette	11:12	8:18
Ellisville Jet.	11:40	8:47
Laurel	12:08	9:15

South Bound--Daily.

Stations.

	No. 1.	No. 3.
Ar. Mobile	6:30pm	11:30am
Orehard	5:59	11:02
Crusher	5:53	10:46
Semmes	5:46	10:39
Wilmer	5:29	10:22
Latonia	5:13	10:07
Brushy	5:01	10:00
Donovan	4:55	9:53
Evanston	4:47	9:44
Lucedale	4:41	9:38
Eubank	4:31	9:27
Bexley	4:24	9:21
Merrill	4:14	9:11
Leaf	3:57	8:52
McLain	3:43	8:56
Little Creek	3:38	8:30
Beaumont	3:31	8:13
Hintonville	3:03	7:55
Richton	2:46	7:36
Loper	2:28	7:20
Ovette	2:14	7:06
Ellisville Jet.	1:46	6:38
Laurel	1:18	6:10

North Bound.

Stations.

	No. 2.	DAILY
12:43pm Ar. Mossville	Lv. 12:43pm	DAILY--No. 1.
1:06pm " Stringer	" 12:15pm	
1:33pm " Bay Springs	" 11:47am	
2:19pm " Monroe	" 11:01am	
2:48pm " Roberts	" 10:32am	
3:20pm " Newton	" 10:00am	

Hattiesburg Branch.

NORTH BOUND.

Daily except Sunday.

Daily.

No. 24.

No. 6.

Lv. Beaumont
 10 10am | 7 10pm |
" Wingate
 10 45am | 7 27pm |
" New Augusta
 11 00am | 7 34pm |
" Mahnd
 11 15am | 7 44pm |
" Ragland
 12 05pm | 8 02pm |
" McCallum
 12 50pm | 8 35pm |

SOUTH BOUND.

Daily except Sunday.

Daily.

No. 5.

## Meetings of Associations for 1904.

AUGUST.

West Judson, Uelatubba, 4 miles northwest 'Sulito, M. & O. railroad, August 30.  
Chickashay, Waynesboro, M. & O. railroad, August 31.  
Tippah, Academy, 5 miles southeast Blue Mountain, August 31.

SEPTEMBER.

Sunflower, Shelby, Y. & M. V. railroad, September 6.  
Oxford, Bethel, 3 miles southeast Water Valley, I. C. railroad, September 7.  
Copiah, Strong Hope, 11 miles east Weston, I. C. railroad, September 8.  
Columbus, Starkville, Aberdeen Branch I. C. railroad, September 9.  
Pearl River, Caney, 3 miles from Batesville, on G. & S. I. R. R. September 10.  
Chickasaw, Bethel, 10 miles west Ercu, September 13.  
Tishomingo, Cross Roads, 9 miles southwest Iuka, September 16.  
Mount Pisgah, Poplar Springs, Newton county, September 17.  
Strong River, Stonewall, 4 miles east Shivers, Columbia Branch G. & S. I. railroad, September 17.  
Bethel: Pine Ridge church, 6 miles s w of Sunnall, Marion county, Saturday, September 17.

Oktibbeha: Rocky Creek church, Newton county, Saturday, October 29.

NOVEMBER.

Lebanon, Ellisville, N. O. & N. E. railroad, November 2.

## Losing Sight of Self.

"Oh, I can't speak in meeting; besides I have no desire to shine in that direction," said one.

"But it isn't a question of 'shining,'" was the reply. "The point is, can you say a word that will help in the cause? If you can it is your duty to say it."

This conversation is pregnant with food for thought. What right, indeed, has any one to let the "I" loom up so large in the horizon of his consciousness as to obscure the duty of speaking out in furtherance of a right or in repudiation of a wrong? Manifestly none. Whether we shine or not, *per se*, is a very small matter, but whether we lift up our voices when they should be lifted up is a very large one. Self-consciousness, so often closely allied to selfishness, is the root of many evils. The remedy is looking out instead of in, broadening one's sympathies, increasing one's love for his fellows. When we think of our neighbors more and of ourselves less, it will do away with much paralysis of hand and tongue. The "I" will then down and other things will assume their right and normal proportions.

OCTOBER.

Chester, Clear Springs, 10 miles northwest Ackerman, Aberdeen Branch I. C. railroad, October 1.  
Ebeneezer: Big Creek church, Jones county, 9 miles nw from Ellisville, Saturday, October 1.  
Liberty, Elam, Clark county, October 1.  
Aberdeen, Central Grove, 7 miles east Okolona, M. & O. railroad, October 4.  
Deer Creek, Hollandale, Y. & M. V. railroad, October 4.  
Hobolochitte, Union, 8 miles from Carrierre, October 5.  
Yalobusha, Grenada, I. C. railroad, October 6.  
Lauderdale County, Causeyville, October 7.  
Mississippi, Mt. Zion, 20 miles west Summit, I. C. railroad, October 7.  
Louisville, Murphy Creek, 7 miles east Louisville, October 8.

Sipsey, New Prospect, 7 miles east Aberdeen, K. C. M. & B., and I. C. railroads, October 8.  
Magee's Creek, Spring Creek, 4 miles east Kentwood, La., I. C. railroad, October 8.  
Pearl Leaf, New Hope, October 8.  
Pearl Valley, High Hill, Neshoba county, October 8.  
Central, Bethesda, 6 miles northwest Terry, I. C. railroad, October 11.



1854. 1904-05.

## Greenville Female College, Greenville, S. C.

College of Highest Grade. Degree Courses and Special Faculty of 18. Greatly Improved Equipment. Pure Mountain Water. Climate Rarely Equalled. For Catalogue and terms write E. C. JAMES, Litt. D., President, No. 413, College St., Greenville, S. C.



# LOW RATES. From Memphis : : Round Trip \$15.00.

Round trip to Amarillo, Quanah, Vernon, Ft. Worth, Dallas, San Angelo, San Antonio, Colorado, Galveston, Houston and other Texas points. Also to other points in Oklahoma and Indian Territory, except where one fare plus \$2.00 makes less.

## Tickets on Sale Aug. 23 and Sept. 13 and 27.

Round Trip—One Fare Plus \$2.00—Round Trip to all points in Texas, Oklahoma and Indian Territory.

Tickets on sale First and Third Tuesdays in each month.

## One Way \$30.00. One Way to CALIFORNIA.

Other Pacific Coast points in proportion. Tickets on sale Sept. 15 to Oct. 15 inclusive. Write for full information.

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Pine Mantel Bases	\$1.50.
Pine Cabinet Mantels	6.00.
Oak Mantel Bases	3.00 up.
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Write us for prices and description of mantels, porch work, and interior finish.

We make a specialty of

## Church Pews, Pulpits and Altar Railings.

Write for prices.

251 E. Pearl Street, Jackson, Miss.

1904.

## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

## In Memory of W. C. Nutt.

At his home in Good Hope, Miss., W. C. Nutt passed from Time to Eternity. He was born May 28, 1847, was married to Margaret Tripp, January 4, 1870, joined Friendship Church in 1871, moved his membership to Good Hope Church in 1874, was ordained deacon and rendered faithful service as deacon, and in all church work. He was consistent in his Christian life, raised a large family of highly respected children, one of which is Rev. G. W. Nutt. He was a kind husband, tender father, a beloved member of his church, which mourns his loss. He died April 30, 1904, in full triumph of a living faith.

Farewell loved one, till we meet in the home above.

## Charles Crisman.

Charles Crisman was born Oct. 26, 1858, near Monticello, Miss., moved to Brookhaven in 1867, was educated at Mississippi College and the State University, graduated in law course at University in 1879, married July 15, 1880, to Miss Jennie D. Hoskins, united with the Baptist Church in the year 1893, and was baptized by Dr. A. A. Lomax. Was taken sick July 24, had severe nervous attack on the 28th, and died Aug. 6, 1904, at 4:10 a. m.

During the last month of his life he desired a more useful life and so expressed himself. On the 3d of August he told the writer he had not lived as he should have lived, as he desired to live, and might have lived, but God had forgiven him and would take him to rest. Then we joined in prayer for sustaining grace. A few hours before his death, as I held his cold hand in mine, and I thought I could see the glare of death in his eyes, he said, "Bro. Boone, I am all right now."

I think like one of old, he had the testimony that he pleased God, "And God took him." Rev. R. H. Purser and the writer officiated at his funeral. He was buried with Masonic honors at Rosehill cemetery. He leaves a devoted wife, two promising sons, four bright daughters, a consecrated father, a Christian brother and sister, and a host of friends to mourn his departure.

May the God of all grace comfort all the bereaved, and His blessed Spirit influence the children of God to live in constant expectation of meeting the redeemer that have gone to be with Him in the Spirit land.

R. J. BOONE.

## Dr. Z. T. Leavell.

Resolutions of sympathy adopted by the Morton Baptist and Ladies' Home Mission Society:

Whereas, our Alwise God has seen fit in his wisdom to call from our midst our highly esteemed and much beloved Pastor, Dr. Z. T. Leavell, and whereas, our much beloved sister Leavell has been deeply grieved and her home made sad by the death of her husband, be it

Resolved, by this church and society:

First, That in the death of our pastor the church has lost a valued shepherd and a Christian character that did much

good in the cause of Christ at this place. Second, That we in sadness will be submissive to His will, remembering that He doeth all things well. May his loved ones remember that the Master said, not dead but sleepeth. We will ever cherish his memory. He is not dead.

Third, That our church and society extend to our beloved Sister Leavell and family our heartfelt sympathy in this sad bereavement, and that these resolutions be spread on our minutes; a copy be furnished Sister Leavell and family and a copy sent to THE BAPTIST for publication.

R. A. HOWARD,  
J. H. AYCOCK,  
E. A. RUSHING.

## Married.

## Ewing—McDaniel.

At the home of the bride's mother, in Gillsburg, Miss., at 3 p. m., July 31, 1904, Mr. John B. Ewing and Miss Ella C. McDaniel.

Attendants—Mr. Eugene Newman and Miss Belle Wilson.

The happy couple left for St. Louis to visit the World's Fair.

May peace and happiness attend them along the way.

T. C. SCHILLING.

## Holland—Barefield.

On Aug. 3d, Wednesday evening, at 8:30 o'clock, Mr. Paul Holland and Miss May Bird Barefield were united in the holy bonds of wedlock.

Mr. Holland is cashier of the bank of Hollandale, and is a young man of sterling worth. Miss Barefield is one of Hollandale's charming young ladies. We wish for them much success and great happiness. The wedding took place at the home of the bride's mother, the writer officiating.

L. F. GREGORY.

## BETTER THAN SPANNING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. The chances are it can't help it.

Order your buggy from Brown Bros.

The hot weather seems to be in earnest.

The Mitchell Wagon Co. presented the Orphanage with a handsome wagon.

Let your orders come right along for books.

Try one of Brown Bros. Columbus Buggies.

Read the large advertisement of T. McCleland Hardware Company.

Brown Bros. sell Columbus Buggies, Chattanooga, Weber, and Mitchell Wagons, and all kinds of Harness.

The attendance at the St. Louis Fair is very large.

Cancer—How Mrs. Margaret E. Cox, of New Moon, Ala., Saved Her Life.

Dr. D. M. Bye Co., Dallas, Texas: Dear Doctors—I will write you a few lines concerning my Cancer. It is well. I commenced your last treatment on the 8th day of December, and on the 8th day of January it was healed up nicely. I will do all I can for you. I have sent your books to some of my friends who have Cancers. Mine has been a great surprise to a great many people and they want to know what cured it. I tell them the Oil Cure did the work for me.

With the best love to you and your kind treatment to me, I remain,

Your true friend,  
MRS. MARGARET E. COX.  
New Moon, Ala.

There is absolutely no need of the knife or burning plaster; no need of pain or disfigurement. The Combination Oil Cure for cancer is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

## ANNOUNCEMENTS.

We are authorized to announce

**Hon. John Sharp Williams** as a candidate for Representative in the 59th Congress from the Eighth District of Mississippi, subject to the action of the Democratic party.

## An Ordinance Extending the Limits of the Corporation of CLINTON, MISSISSIPPI.

Be it ordained by the Mayor and Board of Aldermen of the town of Clinton, that the boundaries of said town of Clinton be and they are hereby extended and enlarged so as to embrace the following territory in Hinds county, not heretofore included within the limits of said corporation, to-wit:

SECTION 1. Beginning at the s. e. cor. of  $\frac{1}{2}$  of n.  $\frac{1}{4}$  sec. 29, thence north 6 chains and ninety three links, thence east 10 chains and ninety-eight links, thence north to the A. & V. Ry., and 30 feet beyond said railway, thence along a line parallel to said railway and 30 feet distant from it northwesterly to the western boundary line of  $\frac{1}{2}$  of n.  $\frac{1}{4}$  sec. 29, said territory being and lying in  $\frac{1}{2}$  of n.  $\frac{1}{4}$  sec. 29, t 6, r 1 w.

SECTION 2. Be it further ordained, that the limits and boundaries of said town of Clinton are so enlarged; and as fixed by this ordinance shall be and are as follows:

Beginning at the s. w. cor. of  $\frac{1}{2}$  of sec. 30, thence east forty and one-half chains to the s. e. cor. of  $\frac{1}{2}$  of n.  $\frac{1}{4}$  sec. 29, thence north 6 chains and ninety-three links, thence east 10 chains and ninety-eight links, thence north to the A. & V. Railway, and thirty feet beyond said railway, thence along a line parallel to said railway and thirty feet distant from it northwesterly to the western boundary line of  $\frac{1}{2}$  of the s. e. cor. of sec. 19, thence south to the point of beginning, all being and lying in t 6, r 1 w.

SECTION 3. Be it further ordained, that this ordinance shall be published and shall take effect as provided in section 2912 a, Annotated Code of Mississippi, 1892.

Approved Feb. 25, 1904.  
J. W. PROVINE,  
J. M. SHARP,  
Clerk.  
Mayor.

**GINSENG** \$25,000.00 made from half acre. Easily grown in garden or farm. Roots and seeds for sale. Send 4¢ for postage and get booklet EH, telling all about it. McDowell GINSENG GARDEN, Joplin, Mo.

## The Rose Tobacco Cure.

Is guaranteed and will cure any man or woman living. Price \$1.00 per box. Ask your Druggist or order of Rose Drug Co., Watts Building, Birmingham, Ala.

**Royalty Paid** and Musical Compositions. We arrange and popularize. PIONEER PUB. CO., 625 Baltimore Building, Chicago, Ill.

## LIMESTONE COLLEGE FOR WOMEN, GAFFNEY, S. C.

POINTS OF EXCELLENCE:—High Standard. Able Faculty. Thorough Instruction. University Methods. Fine Equipment. Splendid Library. Excellent Laboratories. Beautiful Site. Unsurpassed Healthfulness. Honor System. Full Literary, Scientific, Musical, and Artistic Courses. Degrees of A. B. and A. M. Winnie Davis School of History. Next Session opens Sept. 20, 1904. Send for catalogue.

Lee Davis Lodge, A. M., Ph.D., President.

## Anniston College for Young Ladies and Conservatory of Music. Anniston, Alabama.

Clarence J. Owens, A. M., LL.D., President. One of the leading colleges for women in the South. Location unsurpassed. Healthful climate. Pure water. Plant cost \$200,000. Faculty of Specialists. Three hundred students, representing five States. Literary courses leading to B. A. degree. Five teachers in Conservatory of Music. Courses offered in Expression, Art, and Commercial Branches. No trouble to furnish information. Write for illustrated catalogue.

**WOMAN'S WORK.**

Mrs. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

**Woman's Central Committee:**

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

**Program.**

August, 1904.

Subject—Fields and Forces of the Foreign Board.

1. Hymn—"Outward Christian Soldier."

2. The Duty of the Church—John 3:14-17; Matt. 28:18-20; John 17:18; Mark 16:14; Luke 24:44-48; Mark 16:14-16, 19-20.

3. Encouragements for Leader from the Secretary of the Foreign Mission Board, Dr. R. J. Willingham. "We believe that our people wish to do the very best work for the Master." "Our work in Japan has not been seriously interfered with by the war between Japan and Russia." "The Board has decided to open a mission in Persia where for centuries the Mohammedans have held sway." "Let us arise in the strength of our Christ and go forward to possess the earth for him."

4. Several Prayers for Southern Baptist Convention in Foreign Fields: China, Japan, Africa, Mexico, Italy, Brazil, Argentina.

5. Missionary Card Board—Cut out sets of cards, two by four inches, using different color for each foreign field. Upon cards, write or paste interesting facts from "Catechism on Foreign Mission Work," the cards belonging to a set to be read one after another. They may then be kept as souvenirs.

6. Reading of Minutes, Old and New Business.

7. Financial and Other Forces of Foreign Board 1903-1904—Total Receipts \$247,629. "W. M. U. contributed \$47,777, an increase of \$10,925 over last year. Sixteen new missionaries, making in all a force of 333 workers; 2,076 baptisms reported. Training Schools and schools for children, important factors in permanent work. Medical work, a great power in opening hearts. Publication work in foreign lands, a mighty force through millions of pages of literature."

8. Discuss ways in which W. M. U. Societies may help the work of the Foreign Board. (See Recommendations F. B.)

**\$100 Reward \$100.**

The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address, F. J. CUNNEY & CO., Toledo, O. Sold by druggists, 75c.

Halls Family Pills are the best.

## There's Health IN Lemon Juice

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not grip or cause any unpleasantness. 50 cents per bottle at all drug stores.

### Mozley's Lemon Elixir.

Made of Lemons.

9. Narrative Leaflet—"Why Our Society Did Not Disband," by Mrs. J. N. McCord.

10. Prayer that the words of Wm. Carey, "I will go down but remember you must hold the rope," may be a force in each life.

### Our Monthly Study—Fields And Forces of the Foreign Mission Board.

The Foreign Mission Board of the Southern Baptist Convention was organized in 1845, at the city of Augusta, Ga. The Board was made up of twenty-one members, and was located in the city of Richmond, Virginia. In the early years of the Board's history, Foreign Mission work was confined to two countries, China and Africa and even this work was abandoned during the four years of the civil war. At this time the Southern Baptist Convention is supporting missionaries in China, Africa, Japan, Italy, Mexico, Brazil and Argentina. The Woman's Missionary Union has been blessed during the sixteen years of its existence in contributing no little to the success of Foreign Mission Work. The "Home Department" adopted in 1901 has been the means of reaching and securing contributions from many Christian women who, on account of domestic cares or bodily infirmities, are prevented from taking active part in mission work. The observance of the "Week of Prayer" and the "Christian Offering" have brought into the Foreign Mission treasury more than sixty-two thousand dollars. During the last sixteen years, Southern Baptist women have contributed, through Woman's Missionary Union, nearly

one-half million dollars. Doubtless much more has been given, which was not reported. The following facts and figures in regard to foreign mission work have been furnished by Dr. E. E. Bomar. The Foreign Board began work in South China, in 1845, in Central China in 1847, in North China in 1860. The African Mission was undertaken in 1850 and has been chiefly confined to the western coast. There are now nine churches, eight out-stations, eight missionaries, and eighteen helpers. Japanese mission work has been prosecuted on the Island of Kinshin since 1889. There are now seven churches, four out-stations, twelve missionaries, ten native assistants, one hundred and seventeen church members.

The Italian mission was started in 1870. There are now churches and preaching stations all over the peninsula, in the Islands of Sicily and Sardinia, in France and Austria on the north, and in Tunis, north Africa, on the South. The Mexican mission has been in progress since 1880. Growth has been rapid, and there are now 1185 members in 46 churches.

The Brazilian mission begun in 1882, is one of great promise. The work is being carried on in such large cities as Rio Janeiro, Bahia, Pernambuco, Sao Paulo, Para, and Manas. There are 60 churches with a membership of 3,641. The Argentine mission is a new one, having been started in 1903.

### A Texas Wonder.

Hall's Great Discovery.

One small bottle of the Texas Wonder Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, Sole Manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

New Iberia, La., March 11, '99.—Dr. E. W. Hall, St. Louis, Mo.—I am 60 years old and have used a number of preparations for kidney and bladder troubles, but can truthfully say that nothing has proved as effective as your great discovery, which I can cheerfully recommend.

Jos. A. CARLIN,  
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### \$40.00 A WEEK.

Relyable man or woman to exhibit and sell—will be appointed agents for Hall's Great Discovery. Standard Valvesless Oil-Gas Stoves—Heats others. Automatically generates fuel gas from kerosene. Most safe—Enormous demand—Splendid for summer work—Delight customers—Clean, clean, safe fuel—Coal is dangerous. Catalogue Free. Write today.

World Mfg. Co., 308; World Bldg., Cincinnati, O.

August 18,

## My Lungs

"La grippe left me with a bad cough. My friends said 'consumption.' I then tried Ayer's Cherry Pectoral and was promptly cured."

A. K. Randles, Nokomis, Ill.

You forgot to buy a bottle of Ayer's Cherry Pectoral when your cold first came on, so you let it run along. Even now, with all your hard coughing, it will not disappoint you. There's a record of sixty years.

Three sizes: 25c., 50c., \$1.00.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows.

One of Ayer's Pills at bedtime aids the Cherry Pectoral greatly in breaking up a cold.

J. C. AYER CO., Lowell, Mass.

### Gulf & Ship Island R. R. Co.

Through Gulfport  
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Lv. Gulfport..... 7:35 p. m.  
Ar. Memphis..... 7:40 a. m.  
Lv. Memphis..... 11:00 p. m.  
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Through passenger rates to northern Points same as from New Orleans.

Three trains daily each way between Jackson and Gulfport, Miss.

No. 1. Lv. Jackson..... 5:25 a. m.  
Ar. Gulfport..... 10:05 a. m.  
No. 3. Lv. Jackson..... 3:35 p. m.  
Ar. Gulfport..... 10:00 p. m.

(Ex. Sunday)

No. 5. Lv. Jackson..... 4:30 a. m.  
Ar. Gulfport..... 11:15 a. m.  
(Sunday Excursion.)

No. 7. Lv. Jackson..... 3:15 a. m.  
Ar. Gulfport..... 9:55 a. m.  
No. 2. Lv. Gulfport..... 7:35 p. m.  
Ar. Jackson..... 12:30 a. m.

No. 4. Lv. Gulfport..... 7:20 a. m.  
Ar. Jackson..... 2:00 p. m.

(Ex. Sunday.)

No. 6. Lv. Gulfport..... 4:05 p. m.  
Ar. Jackson..... 11:00 p. m.

(Sunday Excursion.)

No. 3. Lv. Gulfport..... 5:40 p. m.  
Ar. Jackson..... 1:00 a. m.

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At Jackson—Close connections made with Illinois Central trains, Yazoo & Mississippi Valley trains and Alabama & Vicksburg trains, for Memphis, St. Louis, Chicago and Cincinnati.

At Hattiesburg—Close connections made with New Orleans & Northeastern trains, Mississippi Central (P. & L. R.) trains, and Mobile, Jackson & Kansas City trains.

At Gulfport—Close connections made with Louisville & Nashville trains.

Parlor Cars between Jackson and Gulfport on trains 3 & 4.

For further information apply or write  
S. D. BOYLSTON,  
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### World's Fair Special Rates to

ST. LOUIS.

On each Tuesday in August, 1904, tickets at special low round trip rates will be sold via the Mobile and Ohio Railroad to St. Louis, from Agency Stations south of the Ohio river. Apply to any M. & O. R. R. Agent for particulars or tickets.

Reliable man or woman to exhibit and sell—will be appointed agents for Hall's Great Discovery. Standard Valvesless Oil-Gas Stoves—Heats others. Automatically generates fuel gas from kerosene. Most safe—Enormous demand—Splendid for summer work—Delight customers—Clean, clean, safe fuel—Coal is dangerous. Catalogue Free. Write today.

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1904.

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No Mosquitoes.

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DR. G. A. BRUMFIELD,  
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Printing of all kinds. Send to  
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A young lady can attend school with  
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Write for Catalogue.

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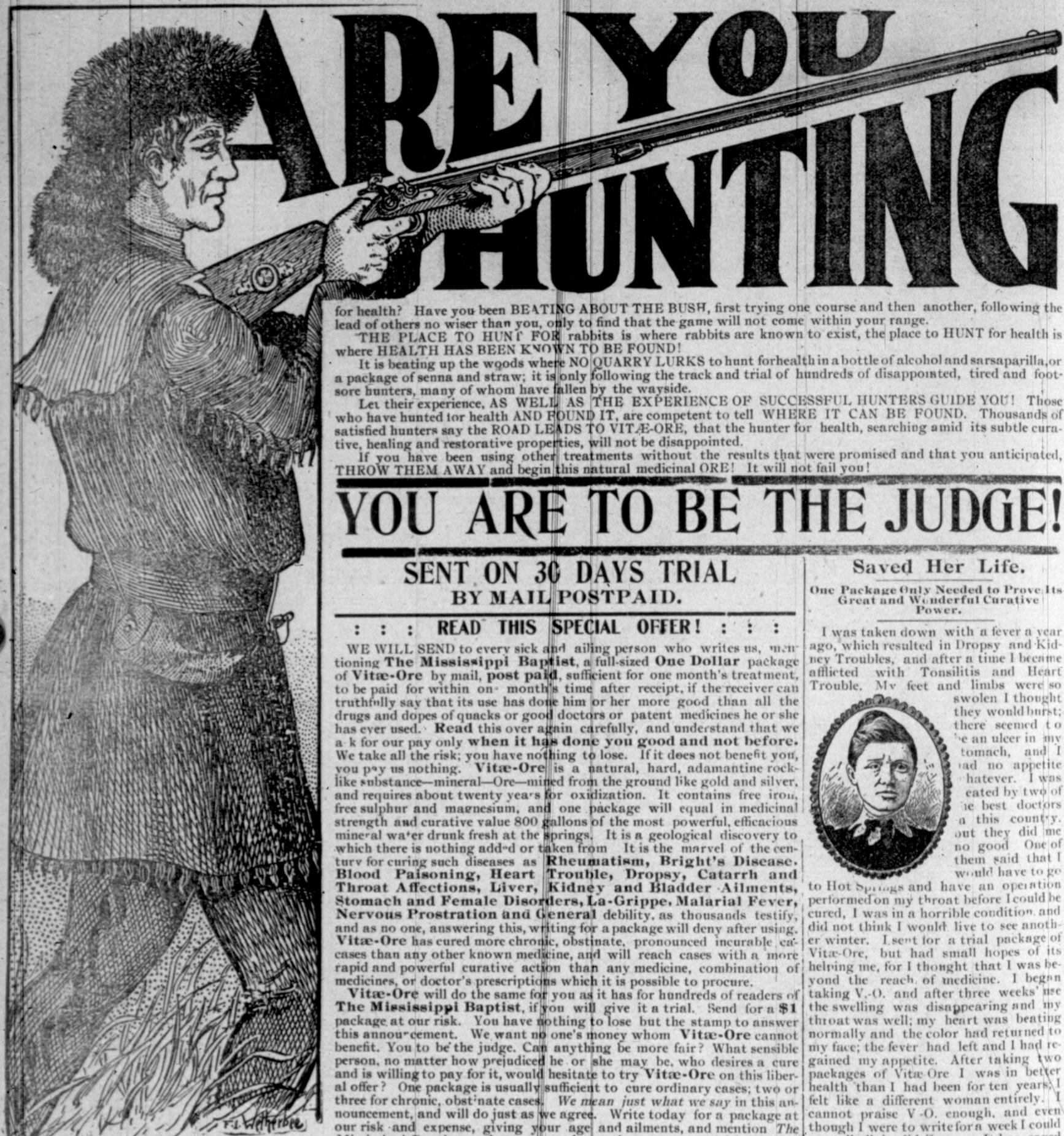
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The Queen & Crescent will sell tickets  
each Wednesday and Saturday in July,  
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fare plus \$2.00 for the round trip, return  
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Notice.

Any one desiring a governess well



# ARE YOU HUNTING

for health? Have you been BEATING ABOUT THE BUSH, first trying one course and then another, following the lead of others no wiser than you, only to find that the game will not come within your range.

THE PLACE TO HUNT FOR rabbits is where rabbits are known to exist, the place to HUNT for health is where HEALTH HAS BEEN KNOWN TO BE FOUND!

It is beating up the woods where NO QUARRY LURKS to hunt for health in a bottle of alcohol and sarsaparilla, or a package of senna and straw; it is only following the track and trail of hundreds of disappointed, tired and foot-sore hunters, many of whom have fallen by the wayside.

Let their experience, AS WELL AS THE EXPERIENCE OF SUCCESSFUL HUNTERS GUIDE YOU! Those who have hunted for health AND FOUND IT, are competent to tell WHERE IT CAN BE FOUND. Thousands of satisfied hunters say the ROAD LEADS TO VITÆ-ORE, that the hunter for health, searching amid its subtle curative, healing and restorative properties, will not be disappointed.

If you have been using other treatments without the results that were promised and that you anticipated, THROW THEM AWAY and begin this natural medicinal ORE! It will not fail you!

## YOU ARE TO BE THE JUDGE!

SENT ON 30 DAYS TRIAL  
BY MAIL POSTPAID.

: : : READ THIS SPECIAL OFFER! : : :

WE WILL SEND to every sick and ailing person who writes us, mentioning **The Mississippi Baptist**, a full-sized **One Dollar** package of **Vitæ-Ore** by mail, post paid, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. **Read** this over again carefully, and understand that we ask for our pay only when it has done you good and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. **Vitæ-Ore** is a natural, hard, adamantine rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidization. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery to which there is nothing add'd or taken from. It is the marvel of the century for curing such diseases as **Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La-Grippe, Malarial Fever, Nervous Prostration and General debility**, as thousands testify, and as no one, answering this, writing for a package will deny after using. **Vitæ-Ore** has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescriptions which it is possible to procure.

**Vitæ-Ore** will do the same for you as it has for hundreds of readers of **The Mississippi Baptist**, if you will give it a trial. Send for a **\$1** package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom **Vitæ-Ore** cannot benefit. You to be the judge. Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try **Vitæ-Ore** on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write today for a package at our risk and expense, giving your age and ailments, and mention **The Mississippi Baptist**, so that we may know that you are entitled to this liberal offer.

: : : WRITE FOR IT. : : :

THIS announcement won't cure you! The reading of it won't ease your aches and pains. The medicine advertised WILL, but if you NEED it, if you WANT it, you MUST WRITE FOR IT.

We have it and are willing to send it to you ON trial, AT OUR RISK, YOU TO BE THE JUDGE, but we cannot know that you need it, that you want it, unless you write to us and tell us to send it to you.

How many times have you seen OUR TRIAL OFFER in this paper? How many times have you THOUGHT you would answer it and send for a package on trial, AT OUR RISK? Now suit the ACTION to the THOUGHT, and write for it today. THOUSANDS have done what we ask you to do and are not sorry for having done it. You do it NOW. YOU ARE TO JUDGE.

### Saved Her Life.

One Package Only Needed to Prove Its Great and Wonderful Curative Power.

I was taken down with a fever a year ago, which resulted in Dropsy and Kidney Troubles, and after a time I became afflicted with Tonsilitis and Heart Trouble. My feet and limbs were so swollen I thought they would burst; there seemed to be an ulcer in my stomach, and I had no appetite whatever. I was treated by two of the best doctors in this country, but they did me no good. One of them said that I would have to go

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I have since used it for Piles and three applications effected a cure. I have used it in my family for Colds, Fever, Cramp, Ulcers, and I find it good for all; in fact, I think it is the finest general medicine in the world. We cannot do without it.

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This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

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